

ANALYSIS OF THE ANGEL ABARIEL

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A Comprehensive Analysis of the Angel Abariel

Philology, Grimoiric Traditions, and Esoteric Cosmology

Introduction to the Angelological Profile of Abariel

Within the expansive and often labyrinthine corpus of Western esotericism, Renaissance magic, and Judeo-Christian angelology, the entity known as Abariel occupies a unique and highly specialized cosmological position. Unlike the primary archangels such as Michael, Gabriel, or

Raphael, whose historical developments are extensively documented across orthodox canonical texts and mainstream theological treatises, Abariel represents a distinct class of celestial beings whose primary existence, evolution, and operational utility are chronicled almost exclusively within the working manuals of ceremonial magic, talismanic theory, and modern sectarian apocrypha.¹ The categorization of Abariel across these varied sources is inherently dualistic and occasionally contradictory, reflecting the broader theological and epistemological ambiguities present in post-medieval occultism.

In certain foundational textual traditions, most notably those aligned with the Solomonic cycle of grimoires, Abariel is venerated as a holy angel of the Moon. In this capacity, the angel is tasked with providing divine protection against elemental dangers—specifically water and nocturnal terrors—and is invoked through the supreme divine names of the Judeo-Christian God.¹ Conversely, in contrasting grimoiric frameworks heavily influenced by cryptology and

demonology, the exact same nomenclature designates a subjugated aerial spirit. In this parallel tradition, Abariel acts as a diurnal duke operating under the dominion of intermediate or infernal princes, utilized for the terrestrial acquisition, concealment, and protection of material wealth.⁸ Furthermore, contemporary esoteric movements and neo-Enochian sects have fundamentally reimagined Abariel as an animistic force of nature, a regent of the lunar mansions governing female mysteries, or the literal theological embodiment of meteorological clouds and intellectual pedagogy.²

This profound bifurcation of identity necessitates an exhaustive historical, philological, and theological analysis to understand how a single nomenclature can inhabit such disparate roles across the spectrum of magical literature. The study of Abariel provides a critical academic lens into the mechanics of the esoteric tradition itself. It demonstrates precisely how angelic names are constructed, transmitted, corrupted through scribal error, synthesized into hybrid systems, and even-

tually repurposed by modern occult and sectarian practices.¹⁴ By meticulously analyzing the specific domains associated with Abariel—ranging from the governance of lunar mansions to the theological guardianship of the law and prophets—this report will reveal the underlying historical assumptions regarding the relationship between the celestial hierarchy, the natural environment, and the human psyche.²

Etymological Framework and Philological Origins

The foundation of any rigorous angelological inquiry must inevitably commence with the morphological and etymological deconstruction of the entity's name. In the traditional Hebrew construction of angelic nomenclature, the suffix "-iel" or "-el" (אֵל) designates "of God" or "God is," serving as a theophoric marker that inextricably binds the entity's function, essence, and authority to the divine will of the Creator.¹⁵ The prefix, therefore, carries the operational weight of

the name, denoting the specific nature, elemental dominion, or operational duty assigned to the angel in the celestial bureaucracy.

In the case of the angel Abariel, the root is derived from the Hebrew word *Abar* (עָבַר), which fundamentally translates to "to pass over," "to cross," "to transition," or "to traverse".² When combined with the theophoric suffix, the full name Abariel translates literally to the "Passing of God" or "God Passes Over".² This linguistic root is deeply embedded in the theology of motion, spatial transition, and divine atmospheric intervention. The concept of the "passing" of the divine often carries profound connotations of judgment, deliverance, and the localized manifestation of divine presence through meteorological or atmospheric phenomena, such as the movement of clouds, the shifting of winds, or the progression of storms.²

The etymological meaning of "passing" is perfectly congruent with the specific functions attributed to Abariel in various esoteric and grimoiric texts. As a prominent lunar an-

gel, the concept of rapid transition aligns flawlessly with the astronomical transit of the Moon across the celestial sphere. The Moon moves through its phases and its twenty-eight designated mansions significantly more swiftly than any other traditional planetary body in the ancient geocentric model.¹¹ Furthermore, the association with physical transition robustly supports Abariel's documented function as a protector during travel, specifically guarding individuals against sudden meteorological shifts, such as tempests, downpours, and violent storms.¹⁸

It is of paramount importance to distinguish Abariel from other phonetically similar or overlapping entities within the broader angelic lexicon, most notably the angel Ariel. While Ariel ("Lion of God" or "Hearth of God") is a highly prominent angel found throughout Jewish mysticism, the Apocrypha, and the poetic works of Shakespeare and Milton, the etymological roots are entirely distinct.²¹ Ariel is derived from the root *Ari* (lion), whereas Abariel is derived from

Abar (to pass). Despite this clear philological demarcation, the orthographic drift inherent in the manual transmission of magical manuscripts occasionally leads to the conflation of various angelic names, a phenomenon that has historically complicated the distinct categorization of these entities.¹⁴ The linguistic resonance of Abariel establishes the entity not as a static guardian, but as an active, kinetic force of divine transition.

The Solomonic Grimoire Tradition: Abariel in the Greater Key of Solomon

The most prominent, stable, and historically significant appearance of Abariel occurs within the *Clavicula Salomonis*, widely known in English as *The Greater Key of Solomon*. This foundational text of Renaissance ceremonial magic serves as a comprehensive compilation of planetary pentacles, prayers, exorcisms, and invocations pseudepigraphically attributed to the legendary King Solomon.¹ Within the highly structured operational framework

of this grimoire, Abariel is strictly categorized as a holy angel of the Moon, inextricably linked to the construction, consecration, and deployment of the Second Pentacle of the Moon.⁴

The Architecture of Lunar Magic and Planetary Governance

To understand Abariel's position within the *Greater Key of Solomon*, one must first examine the grimoire's approach to lunar magic. In the Solomonic system, the Moon (associated with the day of Monday and the metal silver) governs embassies, voyages, navigation, reconciliation, the recovery of stolen property, nocturnal visions, and the summoning of spirits during sleep.¹⁹ The supreme archangelic authority overseeing the entire lunar sphere is Gabriel.⁴ Under Gabriel's overarching jurisdiction, a network of specialized angels and spirits operate through specific pentacles—geometric and linguistic talismans designed to filter and direct planetary

energy toward precise material or psychological outcomes.

Abariel operates as the primary operational intelligence of the Second Pentacle of the Moon, a talismanic device intended to harness lunar forces for the purpose of environmental and psychological protection. The visual construction of this pentacle is rich in theological and hieroglyphic symbolism, utilizing a synthesis of sacred geometry, divine names, and scriptural authority to compel the obedience of lesser spirits.

Symbolism and Construction of the Second Pentacle

At the very center of the Second Pentacle of the Moon is a distinct visual representation of a hand, explicitly identified in the accompanying text as the "hand and Finger of God".¹ This hand points directly to the Hebrew divine name *El* (אֱל), and simultaneously indicates the name of the angel Abariel, which is inscribed in the surrounding geometric framework.⁵

The motif of the "Finger of God" is a classical theological symbol representing the direct, unmediated power of the divine intervening in the physical world. It is historically associated with the casting out of negative forces, the subduing of chaotic elements, and the writing of the divine law. By visually pointing toward the name of Abariel, the pentacle establishes a rigorous chain of celestial command: the supreme divine authority (*El*) delegates specific, targeted operational power to the lunar regent (Abariel), who is then legally bound to execute the will of the exorcist who has properly consecrated and possesses the talisman.⁶

To contextualize the specific operational parameters of this angelic seal, the following table delineates the attributes and functions of the primary lunar pentacles, highlighting Abariel's specialized domain in contrast to its peers.

Lunar Pentacle	Primary Angelic Forces	Associated Divine Names
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First Pentacle	Schioel, Vaol, Yashiel, Vehiel	IHVA, IHV, IHVH, AL, IHH
Second Pen- tacle	Abariel	El
Third Pentacle	Aub, Vevaphiel	IHVH (implied by context)
Fourth Pentacle	Sophiel	Eheieh Asher Eheieh

Fifth Pentacle	Iachadiel, Ab- don, Dale	IHVH, Elohim
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Meteorological Control and Psychological Fortification

The specific, prescribed function of Abariel, as mediated through the Second Pentacle of the Moon, is the rapid mitigation of elemental and meteorological chaos. The grimoire explicitly states that this talisman "serveth against all perils and dangers by water, and if it should chance that the spirits of the Moon should excite and cause great rain and exceeding tempests about the circle, in order to astonish and terrify thee; on showing unto them this pentacle, it will all speedily cease".¹

This passage reveals a nuanced, third-order insight regarding the fundamental nature of lunar magic in the Renaissance period. The

Moon was astrologically understood to govern the element of water, the ocean tides, and the fluctuating nature of the earth's atmosphere. Consequently, the lower "spirits of the Moon" were viewed by practitioners as highly volatile, unpredictable entities. These spirits were believed to be fully capable of manifesting severe physical phenomena—such as sudden storms or torrential downpours—specifically to test the resolve, break the concentration, or induce terror in the practitioner attempting to command them.⁶

In this inherently hostile magical environment, Abariel acts as a supreme stabilizing force. As a senior lunar regent, Abariel's specific name acts as a theological override switch against the chaotic tendencies of the lower lunar spirits. When the practitioner presents the pentacle, they are not merely passively shielding themselves from the rain; they are actively invoking the higher authority of Abariel to instantly suppress the rebellion of subordinate elemental forces.

This protective mechanism is further reinforced by the surrounding versicle inscribed on the periphery of the pentacle, drawn from Psalm 56:11 (which corresponds to Psalm 55:11 in the Vulgate numbering): "In God have I put my trust: I will not be afraid what man can do unto me" (*In Deo laudabo verbum; in Domino laudabo sermonem. In Deo speravi: non timebo quid faciat mihi homo*).¹ The psychological dimension of this verse is absolutely critical to the operation's success. While the explicit physical threat is represented by water, tempests, and natural disasters, the underlying spiritual threat is fear itself. Abariel's domain, therefore, extends far beyond mere meteorological control; it encompasses the psychological fortification of the practitioner. By aligning with the "Passing of God," the magician ensures that their internal mental state remains as perfectly calm as the turbulent waters they seek to placate.⁶

Cryptography to Demonology: Abariel in the Ars Theurgia-Goetia

While the *Greater Key of Solomon* firmly positions Abariel as a holy angelic protector operating under divine authority, the second book of the *Lemegeton* (also known as the *Lesser Key of Solomon*), titled the *Ars Theurgia-Goetia*, presents a drastically different cosmological and functional framework.⁸ Compiled in the mid-17th century from slightly earlier sources, this grimoire catalogs a vast, intricate hierarchy of aerial spirits uniquely associated with the specific points of the compass.³ Within this text, the entities are frequently referred to as "demons," "aerial spirits," or "dukes," though the text carefully specifies that these beings possess a mixed nature—being both good and evil—and operate under strict hierarchical obedience to their regional emperors.²⁹

Cryptographic Origins: Johannes Trithemius's Steganographia

The appearance of Abariel and the associated court of spirits in the *Ars Theurgia-Goetia* cannot be fully understood without a deep examination of the primary source material from which the grimoire was heavily derived: the *Steganographia* of the German Benedictine abbot and polymath Johannes Trithemius, composed circa 1499 and published posthumously in 1608.⁸

Trithemius's groundbreaking work was ostensibly presented as a complex treatise on angel magic and the rapid transmission of information over immense distances via spiritual intermediaries.³² However, the text operated simultaneously—and primarily—as a highly sophisticated manual of cryptography. The lengthy conjurations provided by Trithemius were often brilliant cover-texts; they were examples of hidden writing wherein the true, mundane message was meticulously encoded within the seemingly magical incantations and lists of spirit names.³²

The compilers of the later *Ars Theurgica-Goetia* lifted the spiritual hierarchies, compass alignments, and specific names—including the Prince Usiel and his subordinate dukes Abariel, Adan, Ansoel, and Magni—directly from Book I, Chapter XI of the *Steganographia*.⁸ However, these later magicians and scribes entirely stripped away Trithemius's underlying cryptographic framework. They interpreted the names and seals entirely literally, viewing them as a practical system for summoning genuine aerial demons to achieve material gain.³² Consequently, Abariel transitioned from being a theoretical vector for encrypted information transmission in a Renaissance monk's cipher-book to a literal demonic duke conjured to guard physical gold in a 17th-century magic manual. This historical migration of the name highlights a profound truth about esoteric literature: the functional context of a spirit is highly mutable, allowing a single entity to serve vastly different purposes depending on the era and the intent of the compiler.

The Aerial Hierarchy of the North West

In the strictly literal interpretation of the *Ars Theurgia-Goetia*, Abariel is identified not as an angel of the moon, but as a Chief Duke serving in the vast hierarchy of the aerial prince Usiel.³ To comprehend Abariel's operational capacity within this text, one must precisely map the hierarchical structure of the region. The spiritual compass is governed by sovereign Emperors, under whom serve mighty Princes or Kings, who in turn command legions of Dukes.³

Usiel is designated as the eleventh spirit in the order of the book, but specifically acts as the third Prince operating under the supreme Emperor of the West (or North West), Amenadiel.³ Usiel rules as a "mighty prince" or "king in the North West" and commands an immense retinue of subordinate spirits. This retinue is mathematically and symmetrically divided into forty diurnal (daylight) dukes and forty nocturnal (nighttime) dukes.³

Abariel holds the highly distinguished rank of the first diurnal Chief Duke under

Usiel.³ As a diurnal entity, Abariel is strictly conjugated to the hours of daylight. He is responsible for personally commanding forty ministering spirits or servants of his own, forming a formidable localized hierarchy.³ The highly structured division of time (day versus night) and space (the thirty-two points of the compass) in the *Ars Theurgia-Goetia* suggests an underlying belief in a universe bound by rigid astrological and temporal mechanics. Spirits like Abariel could not be haphazardly summoned at the magician's whim; their invocation required strict adherence to planetary hours and the correct physical orientation of the magical circle and the "Triangle of Art" toward the North West.¹⁸

The following table outlines the immediate peers of Abariel—the prominent diurnal and nocturnal Dukes of Usiel as cataloged in the core manuscript traditions of the *Lemegeton*.³

Principality	Leader	Compass Domain
North West	Usiel	Aerial / Earthly interface

The Magick of Concealment and the Protection of Treasury

The practical magical operations specifically associated with Abariel in the *Ars Theurgica-Goetia* are highly tangible and distinctly material in nature, contrasting sharply with the spiritual and psychological protection offered in the *Greater Key of Solomon*. The text explicitly asserts that Usiel and his subordinate dukes—particularly Abariel, Adan, An-

soel, and Magni—possess unparalleled power to discover hidden treasures and to conceal them securely from thieves.³

According to the grimoire's operational instructions, if a practitioner wishes to hide a treasury and ensure that it "will never be found nor taken away," they must precisely draw the specific seals of these four specific spirits (Abariel, Adan, Ansoel, Magni) upon virgin parchment.³ This consecrated parchment must then be physically placed alongside the treasure.³ Abariel's power is explicitly described in the literature as the unique ability to "conceal hidden treasure so that it may not be discovered or stolen," as well as to "reveal things that have been hidden, especially those items obscured through magick or enchantments".⁹

This description reveals a highly sophisticated understanding of magical warfare and counter-intelligence within the text. Abariel does not merely render an object physically invisible or lock a door. The spirit operates on the level of anti-enchantment, capable of bypassing the magical wards set by other prac-

titioners to find their gold, or establishing impermeable magical wards that others cannot penetrate to protect the practitioner's own wealth. The specific requirement that the seals be drawn in green ink further links the operation to the planetary sphere of Venus—a planet often associated with material wealth, earthly aesthetics, and physical attraction in varying magical systems—despite the aerial and Mercurial/Lunar overtones found elsewhere in the tradition.¹⁰

Modern Astrological Syntheses: Abariel and the Mansions of the Moon

Moving beyond the strict, procedural boundaries of traditional Renaissance grimoiric conjuration, Abariel occupies a prominent and evolving place in broader, more modern occult astrology, specifically concerning the system of the Mansions of the Moon. The lunar mansions (or lunar stations) constitute an ancient 28-fold division of the ecliptic, corresponding roughly to the days

of the sidereal lunar month. Each mansion is believed to harbor specific astrological influences, affecting daily life on earth, and is traditionally governed by a presiding spirit, intelligence, or angel.⁴

While classical source texts on astrological magic, such as Cornelius Agrippa's *Three Books of Occult Philosophy* and the Arabic *Picatrix*, explicitly list highly traditional names for the 28 angels (e.g., Geniel, Enediel, Amnixiel, Dirachiel, Abdizuel), several modern esoteric encyclopedias, magical dictionaries, and New Age traditions have interjected Abariel into this lunar framework.¹³ In these synthetic traditions, Abariel is identified either as a supreme overarching regent of the Moon or as a specific mansion ruler, expanding the entity's functional portfolio significantly.¹¹

Governance of Female Mysteries and Psychological Dynamics

According to these modern synthetic traditions, Abariel is frequently invoked in rit-

uals concerning highly specific human experiences tied closely to lunar symbolism. Because the Moon astrologically governs the cyclical nature of time, the movement of bodily fluids, and the depths of the human subconscious, Abariel's dominion has naturally extended into these spheres. The angel is routinely invoked for matters involving:

1. **Emotions and the Subconscious:** Regulating the turbulent "waters" of the human psyche. This modern psychological application is a direct internal reflection of the macrocosmic control of physical tempests and storms seen in the Solomonic pentacles.¹¹
2. **Fertility and Childbirth:** Aligning the practitioner with the lunar month and the biological cycles traditionally associated with feminine generative power.¹¹
3. **Female Mysteries:** Representing a manifestation of the divine feminine

within the traditionally patriarchal angelic hierarchy.

In some visual descriptions documented in modern occult literature and encyclopedias, Abariel is explicitly depicted with distinctly feminine iconography. The angel is described as feminine-looking, wearing flowing yellow robes secured with a blue belt, and donning a heart-shaped locket around the neck.¹¹

This attribution of a highly specific gendered appearance to an angel—beings traditionally understood in orthodox Judeo-Christian theology as incorporeal, formless, and either androgynous or masculine by default—demonstrates a profound modern esoteric evolution. The association with water, intuition, fertility, and cyclical birth firmly anchors Abariel to the archetypal feminine. It completely transforms the aggressive, tempest-calming, demon-subduing force of the *Clavicula Salomonis* into a nurturing, generative, and psychologically supportive regent of the night sky.¹¹

Folk Magic Integration: The Sixth and Seventh Books of Moses

The ubiquitous presence of Abariel in the occult consciousness is further attested by the angel's inclusion in *The Sixth and Seventh Books of Moses*. This text is an 18th- or 19th-century magical grimoire that audaciously claims to record the secret, hidden magical arts utilized by the biblical patriarch Moses to perform his miracles and overcome the magicians of Egypt.⁴ Unlike the elite, aristocratic magic of the *Key of Solomon*, this text is a syncretic blend of Talmudic folk lore, Kabbalistic letter permutations, and rural German magical traditions (*Faustbuch* traditions), and it circulated widely as a cheap pamphlet among the common populace.⁹

Within this specific, highly popular grimoire, Abariel is listed prominently as one of the "15 angels" utilized for invoking in magical tracts.⁴ While the text itself does not elaborate extensively on Abariel's specific, individualized duties distinct from the broader group of the 15 ruling angels, the mere inclusion of the name solidifies

Abariel's status as a pan-grimoiric entity. Practitioners drawing from the Moses tradition rely not necessarily on the complex astrological timing of the *Ars Theurgia*, but on the inherent, raw authority of the name itself. They utilize the linguistic resonance of the "Passing of God" as a formulaic component to compel lower spirits, much in the same way the divine Tetragrammaton is used to command the broader angelic hierarchies.⁴ The appearance of Abariel here highlights the democratization of esoteric knowledge, where a complex cryptological cipher and elite talismanic angel was adopted by folk practitioners for everyday magical needs.

Neo-Enochian Animism: The Book of Remembrance of Enoch

Perhaps the most fascinating, radical, and theologically complex recontextualization of Abariel occurs entirely outside the traditional boundaries of Renaissance ceremonial magic. It appears within a contemporary or highly obscure sectarian text known as *The Book of*

Remembrance of Enoch (Essene of Hagi), a document associated with the doctrines of the Brotherhood of Christ Church.¹² This text presents an elaborate, neo-Enochian cosmological worldview firmly rooted in a form of sacred animism. In this system, every aspect of the physical creation—from fire and water to grass and clouds—is inhabited by living, conscious spirits or "Watchers".²

The Eerkodeshoi and the Cosmology of the Elements

The theology of the *Book of Remembrance of Enoch* heavily redefines the traditional terminology of Enochian literature. The term "Watcher" (derived from the Hebrew root *eer*) does not refer exclusively to the fallen angels who bred with humanity, but rather to the foundational spirits of life created by Christ to inhabit the elements of creation.² In this sectarian system, angels are strictly disconnected from the concept of deceased human souls and are instead identified as the fun-

damental life forces of the environment—the literal consciousness of the natural world.²

The holy angels, or "Holy Watchers," are known collectively as the *Eerkodeshoi* (the society of the angels of holiness). This group consists of primeval elders who maintain the original righteousness of creation against the corrupting, entropic influence of the fallen Watchers, known as the *Decadarchoi* (the society of the fallen bullies).¹²

Within the exalted ranks of the *Eerkodeshoi*, Abariel holds a supreme and highly specific station as the "Angel of the Clouds".² The text explicitly leverages the accurate Hebrew etymology of the name, affirming to its adherents that Abariel means the "Passing of God" or "Passing of Yah".²

The theological reasoning provided by the text for this association is highly nuanced and beautifully poetic. Clouds are meteorological phenomena that continuously pass across the sky, temporarily obscuring and subsequently revealing the heavens. They represent the transient, localized, and moving presence of the divine. The text posits that

when God first conceptualized and invented clouds, He was deliberately establishing a physical mechanism for "His presence" to be felt continuously by mankind on earth.² Because clouds carry and dispense water—the most necessary element for the sustenance of biological life and the instrument of ritual purification—Abariel is venerated as an elder who carries the exact sacred knowledge required to "establish righteousness and purifications" among humanity.² This ties the modern sectarian text back to the roots of the Renaissance grimoires, preserving and elevating the fundamental, intrinsic association between Abariel, the open sky, and the element of water.

Guardianship of Knowledge and the Epistemology of Doubt

The functional attributes of Abariel in the *Book of Remembrance of Enoch* extend deeply into the realms of intellectual and spiritual guardianship. The text assigns Abariel as the specific celestial countermeasure to the hu-

man condition of "doubt".¹² To dispel theological uncertainty or personal doubt, a practitioner must align their mind with the spirit of the clouds.

Furthermore, Abariel is definitively declared to be the "guardian of the law and the prophets," the "master over personal study and inquiry," and the primary "guardian angel of students".² The text practically advises that when an individual wishes to acquire deep knowledge, understand a complex subject, or overcome academic hurdles, they should literally "take a walk and look into" the clouds. By doing so, they actively commune with Abariel, who facilitates the direct transfer of divine understanding and clarity into the student's mind.² This practice seamlessly connects the physical observation of the natural world (meteorology) directly to the attainment of spiritual, psychological, and academic enlightenment.

To illustrate Abariel's exalted position within this specific animistic pantheon, the following table details the elemental Watch-

ers as recorded in the *Eerkodeshoi* charts of the sectarian text.²

Name of the Watcher (Eerkodeshoi)	Literal Translation of Name	Elemental Dominion
Abariel	Passing of God	Clouds
Anahiel	Gentleness of God	Dew
Rachatsel	Washing of God	Grass

Sarahel	Power of God	Oceans
Debariel	Word of God	Fire / Fatherhood

This sectarian iteration of Abariel is a striking example of esoteric evolution. The aggressive, tempest-calming angel of the *Key of Solomon* and the material, treasure-guarding aerial duke of the *Lemegeton* have been masterfully synthesized and elevated into a highly benevolent, pedagogical spirit governing the meteorological manifestations of divine presence. The text explicitly links the physical reality of clouds to the eschatological promise that "Christ will come again in the clouds of heaven," thereby cementing

Abariel's role in the ultimate, apocalyptic unfolding of sacred history.²

Hierarchical Relationships and Connected Entities

No rigorous angelological profile is complete without comprehensively mapping the celestial network of entities that surround, command, or serve the subject. Abariel does not operate in a theological vacuum; the entity is heavily integrated into broader, complex celestial hierarchies.

The Archangel Gabriel

Because Abariel is fundamentally linked to the Moon in traditional occultism—whether serving as the angel of the Second Pentacle to calm waters or acting as a regent of the lunar mansions—the Archangel Gabriel acts as Abariel's ultimate hierarchical superior.⁴ In traditional Western esoteric cosmology, Gabriel is the Archangel of Yesod (the lunar sephirah on the Kabbalistic Tree of

Life) and the supreme governor of all lunar and aqueous operations. The invocation of Abariel for matters of water protection, emotional regulation, and nocturnal safety fundamentally relies on the foundational, overarching authority established by Gabriel over the lunar sphere.¹⁹

Abasdarhon and the Rulers of the Night

In dictionaries of angelology and encyclopedias of grimoiric tracts, Abariel is frequently cross-referenced or listed immediately adjacent to the angel Abasdarhon, primarily due to alphabetical indexing in foundational texts like the *Lemegeton* and Gustav Davidson's authoritative *Dictionary of Angels*.⁴ However, the connection is significantly more profound than mere alphabetical proximity; both entities share deep, interlocking associations with the night and its mysteries.

Abasdarhon is explicitly identified as the supreme ruling angel of the fifth hour of the

night.⁴ In some synthesized systems of modern magic, Abasdarhon serves under Noxiel (the angel of night or twilight) and is considered the angel of mystery.²⁸ If Abariel (via the lunar pentacles) protects the practitioner against the "phantoms of the night" and nocturnal terrors, Abasdarhon governs the specific temporal hour in which those phantoms might be most likely to manifest. This highlights a critical symbiosis between the guardian of the moon (Abariel) and the ruler of the night hours (Abasdarhon).⁴

Usiel and the Diurnal Dukes of the North West

Within the specific framework of the *Ars Theurgia-Goetia*, Abariel's immediate superior is Usiel, the mighty Prince of the North West.³ Usiel represents the absolute command structure that endows Abariel with terrestrial authority to operate. Alongside Abariel operate a specific cadre of closely allied dukes: Adan, Ansoel, and Magni. This quartet forms a highly specialized, elite task

force within the grimoire, specifically designated by King Solomon (pseudepigraphically) as having "more power to hide or discover Treasures than any other spirits".³ The efficacy of their magical operation relies entirely on their collective, synchronized deployment; the practitioner must draw all four of their seals together to secure a treasury, demonstrating that Abariel functions effectively as part of a cooperative angelic team.³

Manuscript Variants, Orthographic Drift, and Disambiguation

The manual transmission of magical texts from the late medieval period, through the Renaissance, and into the modern era was inherently fraught with scribal errors, mistranslations, and orthographic drift. As complex manuscripts were copied by hand—often under candlelight by scribes who did not fully comprehend the cryptographic origins or the Hebrew etymology of the names they were dutifully transcribing—a single angelic name

could easily fracture into multiple distinct entities over the centuries.¹⁴

Scribal Mutation: Abaria, Abaris, and Amel

In the various extant historical manuscripts of the *Lemegeton* (such as the Sloane Manuscripts 3824, 3825, 2731, and Harley MS 6483 housed in the British Library), the name Abariel experiences significant mutation. Depending on the specific manuscript lineage examined, the first diurnal duke of Usiel is variously recorded by scribes as Abariel, Abaria, Abaris, or even severely truncated to Amel.¹⁴ This orthographic instability requires modern occult scholars to engage in rigorous comparative textual analysis to ensure that they are referencing the correct spirit when performing reconstructions of Solomonic rituals.

Distinguishing Abariel from Abriel

Furthermore, the remarkably similar name Abriel appears distinctly within the exact same grimoire (*Ars Theurgia-Goetia*), but resides in an entirely different celestial hierarchy. Abriel is definitively listed as a chief duke serving under Dorochiel, who is the Prince of the West (not the North West). Abriel commands four hundred subordinate spirits and is said to manifest strictly in the hours between noon and dusk.³

The intense phonetic similarity between Abariel (North West diurnal duke) and Abriel (Western afternoon duke) frequently causes profound confusion among modern occultists and amateur scholars. However, rigorous textual analysis proves unequivocally that they are distinct entities fulfilling entirely separate operational roles under different geographic princes, even though their names may share the exact same distant etymological root (*Abar*).³

The following table clarifies the orthographic variations and distinct identities

found within the core manuscript traditions to aid in disambiguation.

Spirit Name	Manuscript Variants / Corruptions	Primaevia
Abariel	Abaria, Abaris, Amel. ¹⁴	1st Lord of the Usurper
Abriel	(None frequently cited that overlap directly with Abariel)	Duke of Doroch
Cabariel	(None frequently cited that overlap directly with Abariel)	4th Emperor of

Disambiguation from Cabariel

Another point of potential conflation within the *Ars Theurgia-Goetia* is the powerful entity Cabariel. Cabariel is identified as the twelfth spirit in order, operating as the fourth

Prince under the Emperor of the West, commanding fifty dukes.³ The simple addition of the hard "C" distinguishes the commanding Prince (Cabariel) from the subordinate Duke (Abariel). Yet, their close proximity in the text and their overlapping geographical domains (West versus North West) demonstrate perfectly how closely related and easily confused the nomenclature of aerial spirits can be for the uninitiated.³

Synthesis of Angelological Function and Occult Implications

When viewing the entirety of the historical, magical, and theological data concerning Abariel, a profound overarching theme emerges regarding the nature of esoteric knowledge. Abariel is not a static theological concept frozen in antiquity; rather, the angel is a highly adaptable interface between human desire, psychological need, and the perceived divine order of the cosmos.

In the medieval and Renaissance periods, human survival was intimately tied to the un-

predictability of the natural world and the constant threat of poverty. Consequently, the magic of the era reflected these anxieties. Abariel was utilized in the *Key of Solomon* to protect sailors, travelers, and common people from the very real threats of torrential rain, tempests, and drowning.¹ Simultaneously, in the *Ars Theurgia-Goetia*, Abariel was invoked to secure financial stability by hiding treasures from thieves, addressing the deep material anxieties of the time.³

As society progressed into the modern era, the immediate physical threats of storms and thieves gave way to psychological and intellectual concerns. Reflecting this paradigm shift, the esoteric function of Abariel evolved accordingly. In modern New Age and astrological traditions, the angel was re-contextualized as a regent of the lunar mansions, offering protection and regulation over internal emotional tempests, fertility, and female mysteries.¹¹ In the sectarian theology of the *Book of Remembrance of Enoch*, the need for physical protection was replaced by the need for epistemological certainty. Abariel became

the angel of the clouds who dispels doubt, guards the minds of students, and facilitates intellectual study.²

This evolutionary trajectory—from a cryptographic cipher in a monk's manuscript, to a demon guarding gold, to a talismanic protector against rain, and finally to a psychological and academic guardian—illustrates the profound adaptability of the esoteric tradition. The core etymological concept of the "Passing of God" remained the steady anchor, while the specific application of that concept shifted to meet the defining anxieties of each respective era.²

Final Concluding Assessment

The exhaustive analysis of the angel Abariel reveals an entity of profound complexity, enduring utility, and remarkable historical resilience within the Western esoteric tradition. Rather than existing merely as a footnote in orthodox theology or a static figure in an ancient bestiary, Abariel functions as a dynamic, responsive interface between

the divine will and the natural world, seamlessly adapting to the specific cosmological framework of the text in which the name appears.

The philological evidence suggests that the etymological root *Abar* ("to pass") remains surprisingly and remarkably consistent across wildly disparate magical traditions.² Whether mitigating the passing of violent storms as a lunar angel, facilitating the rapid transfer and concealment of hidden wealth as an aerial duke, or governing the passing atmospheric clouds as a holy watcher, the core theological concept of physical and spiritual transition defines Abariel's essence.²

Furthermore, Abariel exemplifies the fluid, often porous boundary between angel and demon in Renaissance magic. In the *Key of Solomon*, the name acts as a direct extension of the "Finger of God," enforcing strict divine order over the chaos of water and night terrors.¹ In stark contrast, within the *Ars Theurgia-Goetia*, having been stripped of its original cryptographic context by Trithemius, the exact same entity is catego-

rized as an aerial spirit to be bound, compelled, and utilized for material, earthly gain.³

Finally, the integration of Abariel into the astrological systems of the Lunar Mansions and the neo-Enochian apocrypha demonstrates the ongoing, vibrant vitality of esoteric nomenclature.⁸ By assigning Abariel dominion over female mysteries, childbirth, and the intellectual pedagogy of the prophets, modern traditions have successfully expanded the angel's portfolio from strictly protective and material operations into the elevated realms of psychological and spiritual enlightenment.² In the final assessment, Abariel stands as a premier testament to the resilience of magical names. Through centuries of textual transmission, translation, corruption, and reinterpretation, the "Passing of God" continues to serve as a pivotal celestial mechanism for practitioners seeking to govern the unpredictable forces of the environment, the mind, and the spirit.

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